and forms of body, as were vulgarly conceived to fee things really distinct from the substance of extended bulk, and all its modifications of more or less magnitude, figure, site, motion, or rest. Because, if there were any such things as these, produced in the natural generations and alterations of bodies, there would then be some real

entity made £/c /ii7Sevo£ *kwirdpy^ovrog r} Trpovrrap^ovTO^*

out of nothing inexistent or pre-existent.—Wherefore they concluded, that these supposed forms and qualities of bodies were really nothing else but only the different modifications of pre-existent matter, in respect of magnitude, figure, .site and motion, or rest..; or different concretions and secretions, which are no entities really distinct from the substance, but only cause different phas-mata, fancies, and apparitions in us.

The second thing, which this doctrine aimed at, was the establishing the incorporeity and in-generability of all souls. For, since life, cogitation, sense, and understanding, could not be resolved into those modifications of matter, magnitude, figure, site, and motion, or into meclianism and fancy, but must needs be entities really dis-, tinct from extended bulk, or dead and stupid matter; they concluded, that therefore souls could not be generated out of matter, because this would be the production of some real entity out of nothing inexisting or pre-existing; but that they must needs be another kind of substance incorporeal, which could no more be generated or corrupted, than the substance of matter itself; and, therefore, must either pre-exist in nature* before generations, or else be divinely created and infused in'them,

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